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THE PHILADELPHIA RECORDER

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MISSIONARY INTELLIGENCE.

SOUTH SEA ISLANDS.

Translation of the eighth Report of the Auxiliary Missionary Society of Huahine and Maiaotti.

(Title Page.) The Eighth Report of the society at Huahine and Maiaotti, Auxiliary to the great Society in London, for the Dissemination of the Gospel among the heathen. "He must increase." JOHN. Huahine: Printed at the Mission Press. 1826.

The Eighth General Meeting of the Society at Huahine and Maiaotti, May 11—12, 1826.

Peace be to you, friends, this new year. Behold we are now permitted to witness the Eighth General Meeting of this little Society, united for the diffusion of the Gospel in all lands. We have learned that this work has been successful, and that many lands have been added to the kingdom of Christ. Hawaii, Raratonga, Aitutaki, in this division of the ocean. The Gospel is also spreading in other parts of the great seas.—Let us not be weary; if the souls of men reach heaven, our labour is amply rewarded—*for what shall a man give in exchange for his soul?*

Wednesday, May 10. A prayer meeting was held in the morning, as on the Sabbath.

At noon, all the people of the Settlement assembled in the house of prayer. Tiori (one of the deacons) gave out a hymn, read the Scriptures, and prayed; afterwards Mr. Barff preached from the book of the prophecies by Isaiah, xl. 5.—*And the glory of the Lord shall be revealed and all flesh shall see it together; for the mouth of the Lord hath spoken it.*

In the evening, the people assembled again in the house of prayer, when Moia gave out a hymn, read the Scriptures and prayed. Mr. Barff preached again from the word of God, written by Paul to the Corinthians—1 Cor. xv. 58. "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Thursday, May 11. About noon, all the people assembled in the house of prayer, to hear the Report for the past year.

Faaetaeta arose and spoke as follows: "This is my word to you. Let Mahine be chosen President for us to-day."

Fareamae then stood up and said, "I support what Faaetaeta has proposed, that Mahine be President of our meeting."

Mr. Barff then stood up and said, "If you agree to what has been proposed by Faaetaeta, and supported by Fareamae, hold up your hands." All the people immediately held up their hands.

After the President had taken his seat, he requested Tute to commence the meeting with prayer to God.—After singing the hymn, Tute said, "We knew not last year, that we should witness another—God has lengthened out our breath. Let us bring to our recollection a small portion of the word of God, written by Daniel, which runs as follows—*And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.* It behoves us, friends, to glorify God, by exerting ourselves on behalf of the Society. Some of you have not done so; you have forsaken the Society; you should not do so." He then read Luke xv. and prayed.

Tipae rose immediately after, and said, "Mr. President, the Governors, and all the members of the Society, this is my word: Let the report be brought forward and read, that we may know what has been subscribed during the last year."

Maou then arose and said, "I support what Tipae has just proposed. Bring forward the report and read it. This, also is a little word of mine. Let us remember the business for which we are assembled here to day; viz. that the love of God may abide with us, and that it may be known among all nations; let us be strong and diligent in this delightful work."

The President then requested Toua, the principal Secretary, to read, when he proceeded as follows; "Peace be to you, the Governors, and every member of the Society this new year. This is the eighth time we have assembled together to read accounts of the property collected for the diffusion of the Gospel into all lands. Thus saith Jehovah—*All the ends of the earth shall see the salvation of God!* Be diligent you who are of the society; which is our constant word when we read the report of the Society." He read an account of the property collected, and observed, "This is the little property; it has increased a little, but it should be much more in the year now before us. Exert yourselves, you who are chiefs; and you also, the Governors, exert yourselves; and every member of the Society, be diligent. We said, *formerly*, exert yourselves; but now let us have new diligence. This is a little word from God's word, which will suit us well; *Peace, peace to him that is nigh, and to him that is afar off, saith the Lord, and I will heal him.* We were formerly afar off, but we are brought near. Let peace reign among us, among the chiefs, and governors, while they do this good work. Let peace reign between the governors and the Church of God; let us all live in peace."

Mr. Barff then stood up and said, "Mr. President, the Governors, and all the members, peace be to you! God hath given us this new year, and we witness the Eighth Meeting like the present. The property has increased a little this year; but it is not correspondent to the love of God to us; that far exceeds it. The country which worshipped Satan, spoken by Jeremy the prophet, was very diligent; he says, *The children gathered the wood, the fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queen of heaven.* Behold! friends, the whole family is employed for Satan: let these children also be employed for God. Let them learn the good work of compassion to their neighbour. The good work which has been done in the world since the commencement of this society, it would not be possible for us fully to investigate. Some have been gathered unto Jesus, from different lands. Those of Africa, who have been gathered out of the bush, have erected for themselves towns, and become people of property, which induced one of them to say, at one of their meetings like the present, 'Formerly, we had no property, we had no house, we had not any thing; but now, through the mercy of God we have houses, we have cattle, we have wagons, and abundance of property.' But it is not among them only that the word of God has been successful; it is growing in many lands in the four winds of heaven. Raratonga, Aitutaki, and the [illegible] added to the Redeemer's kingdom. Here also is a delightful little word from England, where it was printed." Then follow those passages from the printed *Memoir of Keopuolani*, in which the labours of the Tahitian teachers are mentioned, beginning at the 19th page; after which Barff said, "Behold, friends, this is the work which our brethren have been doing. This delightful word more than repays us for all our labour. Let us take heed to this good word, as did Keopuolani, that we may follow her to skies."

Nunhane then stood up and said, "I support what Mr. Barff has proposed that the Report be printed for the information of the parent society. We have read over an account of the property collected for the diffusion of the Gospel—the word of life. The Gospel is compared to a net cast into the sea, which encloses fish of various kinds; Behold, friends, Hawaii is now enclosed! Did you not attend to the word now spoken? Do not be perplexed; look not behind you. Hold fast that which is good. If we do not hold fast the Gospel, we shall be overtaken with evil. Hold fast the Gospel, the means by which a world can be saved.

Mahine, the President, then arose and said, "This is the Society; it is near; let it not be far off. If it be far off, evil will be near. Let not the Society slip. Regard Jesus' desire, and the good work he has put into our hands. Let us become like a three-fold cord that shall never be broken. The Report for the past year has been read, and the property is still little; it is not much. The year before us is a new year; let us have new vigour. If you agree that the report of the Society shall be printed, hold up your hands." [The whole of the people held up their hands.]

Paiti then rose and said, "it is fully agreed Mr. President. Let us form ourselves again into a Society, which is my little word to-day. I will read one little word out of the Gospel, which is *Beware of Covetousness.* He covets the oil he has subscribed for God, and takes it to buy cloth for himself. If any one, after the name has been written down, hides his subscription to buy cloth for himself, it is a wicked act. Remember *Ananias.* He kept back; he lied unto God; he died. Let us also beware."

Peretai then arose, and spoke as follows: "That is our word, friends, which has just been spoken by Paiti—That we form ourselves into a society for the ensuing year. We governors can only stir up the society to diligence. The man that lives among us and acts wickedly what is he good for? Let him build his little hut to reside in. Let the children be formed into a Society; let them not be idle. We asked for a teacher and here he is. Let us never treat him unkindly; and let the heart, the mouth, and the hands, be diligent in this good work."

The President rose and said, "If you agree to what Paiti has proposed, and Peretai supported, that we form ourselves again into a society, hold up your hands." [All the people held up their hands.]

Taiana then rose and said, "it is fully agreed, Mr. President, that we form ourselves again into a society. This is my word to you, the people of Huahine, the whole eight divisions; and the people of Naiaotti the whole seven divisions. Do not look back again at the aito; the cocoa-nut tree; the stones. Let all these be done away; but exert yourselves in collecting oil for the society, that the Gospel may reach all lands. The little word used the first year of our meeting is a delightful word; *Love thy neighbour as thyself.* Shall we not love our neighbours? It is but right we should compassionate them. I will close with my little word; Those who were officers the last year shall be re-elected the ensuing year.

Taamone then stood up and said, "Let us exert ourselves in this good, this new year. The true glory is upon us. Many still reside in darkness, and have no knowledge of the light. Let us exert ourselves, that they also may know the new light. I support the motion made by Taiana concerning the officers."

The President then said, "If you agree for what has been said concerning the officers, that they shall continue in office next year, hold up your hands:" which was done immediately.

Tioro then rose and spoke as follows:

"Mr. President, and all who are members of the society, do not be soon fatigued. This is my word: the property which has been collected, let it be put immediately into the hands of the Treasurer, and when a ship touches here, let it be sold for money; for Britain is too far distant for us to send the oil. We are witnessing the decrease of this Society. Remember the little word by John. *I will come to thee, as a thief.* Make preparations, friends; be not deceived. Formerly we were diligent, but after a while got slack. Let us not become like a church, called an idle church."

Mooni then rose and said, "I support the word of Tioro, let the property be speedily taken into the hands of the Treasurer Kaitahue! This is a little word that will suit us today: *As sin has reigned unto death, even so might grace reign through Righteousness unto eternal life, through Jesus Christ our Lord.* [illegible] may grow great in all lands."

The President then said, "If you agree to what has been proposed and supported, hold up your hands;" which was done accordingly.

Mahuti, Levi, Huahine, and several others, delivered the word of exhortation to the edification of all; after which Terenui arose and said, "Remember, friends, what has been spoken to-day; it has been a delightful, and stimulating work; let us never be weary of this good work." He then concluded the Meeting with prayer: and all the people went home praising God. Amen.

REV. MR. M'ILVAINE IN ANSWER TO THE REV. HENRY U. ONDERDONK, D. D.

(Concluded.)

Let us proceed with the letter. Dr. O. continues: "*He was educated at the Presbyterian Seminary at Princeton, New Jersey.*"

The writer will not attempt to unwind the injurious insinuations which either he must believe are coiled up under these few words, or else suppose that Dr. O. wrote without meaning. What those insinuations are, the reader, under the influence of that charity which "rejoiceth not in iniquity but rejoiceth in the truth," is left to decide.

The remarks of these pages will be confined to the truth of the assertion.

Mr. M. (so far as he can recollect) had never been present at the worship of a Presbyterian church, till he entered the *college* at Princeton, where there was at that time no Episcopal church. After graduating in September, 1816, he commenced, immediately, his preparation for the ministry of the Episcopal church, assisted in his reading by the Rev. Dr. Wharton, of Burlington, (N. J.) rector of the church in which he had always, except during his collegiate course, attended upon divine worship. After studying there for one year, he entered, in the fall of 1817, the Theological Seminary at Princeton, N. J. At that time, there were no public facilities for theological education in the Episcopal church. The *General Theological Seminary* had, but a few months before, been resolved on, in the General Convention of May, 1817, and *did not go into operation till after Mr. M. was ordained.* It was his intention to remain at Princeton only two out of the three years, appropriated to the course of the institution, because the studies of the former embraced, but unfrequently, subjects on which Episcopalians, as a body, are at variance with Presbyterians; while the latter was occupied very much with those which an Episcopalian might more profitably study elsewhere. Sickness prevented the fulfilment of this plan, so that but about one year and eight months of Mr. M'Ilvaine's theological course were passed at Princeton. He returned to Burlington, and prosecuted his studies as formerly, till July, 1820, when he was ordained by Bishop White. Thus, out of nearly four years of preparation for the ministry, only about one year and eight months were spent by Mr. M. in that seminary, in which Dr. O. asserts "*he was educated.*"

In stating these facts, Mr. M. trusts no one will understand him as being in the least ashamed of having enjoyed the advantages afforded in the seminary at Princeton. Happier, or more profitable days, he never passed than those at Princeton. An institution less under the influence of sectarian feeling or mere proselytical zeal, never existed, than that of which he was then a member. Considering how little had been done at that time by the Episcopal church for the education of the candidates for her ministry, he does not cease to feel exceedingly thankful to God, that in the seminary of the Presbyterian church, he enjoyed facilities of which he will never cease to feel the benefit, and which brought him into association with men whom he can never cease to love.

Let us proceed with the letter. "Perhaps you will deem it prudent to write to Georgetown, D. C. and to West Point, before calling Mr. M'Ilvaine, as it is understood that he wore out his popularity at both places. His friends may perhaps explain the matter; but the current idea is, that he is the reverse of pleasing in his general and pastoral intercourse. He is said to be a good preacher, though with more show than substance; but let his preaching be ever so fine, it certainly is but the lesser half of a *pastor's* qualifications."

With regard to the *popularity*, the *general and pastoral intercourse*, and the *proportion of show to substance in the preaching of* the individual thus unceremoniously treated, the writer, for obvious reasons, will only refer the reader to the following documents.

The following letter was obtained by a gentleman in Philadelphia, and was not known by Mr. M. to have been thought of till seen in print.

Georgetown, D. C. September 19, 1827.

The vestry of Christ-Church, Georgetown, D. C. have had before them a copy of a letter from the Rev. Henry U. Onderdonk to Mr. Andrews, Rochester, N. Y., inclosed in a letter from the Rev. Benjamin Allen; and as it regards the reference in said copy made to this congregation, they, without hesitation, state, that they have ever considered the Rev. Mr. M'Ilvaine, therein alluded to, as an able, pious, zealous, and faithful minister of the gospel, and such they believe was the opinion of the congregation; and that during his abode with them, he was generally very popular.

THOMAS CORCORAN,
JAMES S. MORSELL,
JOHN S. HAW,
WILLIAM MORTON,
WILLIAM HAYMAN,
THOMAS HYDE,
HEZEKIAH MILLER, } Vestrymen.

I certify that the foregoing is a true copy of a letter, entered on the Register Book of Christ-Church, Georgetown, and that I was directed by the vestry of said church to transmit a copy of the same to the Rev. Benjamin Allen, of Philadelphia. JOHN S. HAW,
Register of Christ-Church, Georgetown.

Sept. 20, 1827.

The above was signed by the vestry, attested by the register, and ordered to be recorded on the books of the church.

The following paper was obtained at the instance of a gentleman, at a distance from West Point, and was drawn up without any knowledge of its contents on the part of Mr. M. till the signatures were presented to him.

In consequence of certain reports having been circulated at Brooklyn and elsewhere, tending to prejudice the character and standing of the Rev. Charles P. M'Ilvaine,—stating among other things that he had "*worn out his popularity at West Point,*" &c. &c.—the undersigned being requested to communicate the facts in relation to the latter statement, do very cheerfully and unhesitatingly declare, that they are not aware of any change in the sentiments of the community at West Point which could in the least justify the expression made use of. Mr. M'Ilvaine continues to enjoy, at the present moment, as at all former times, a very large share of the esteem and confidence of those with whom he is associated; and the undersigned, on their part, cannot but feel the deepest regret at the prospect of his being, so soon, separated from them.

Signed, D. B. DOUGLASS, Prof. Engi.
CHARLES DAVIES, Prof. Matt.
JARED MANSFIELD, Prof. Philos.
S. THAYER, Superintendant.

True copy. D. B. DOUGLASS.
West Point, Sept. 27, 1827.

To the above, might be added letters received at Brooklyn. The same statements were circulated there to prevent the election of Mr. M. to the church in that place, as were transmitted to Rochester. By whom they were originated or circulated, the writer does not say. But those desirous of Mr. M'Ilvaine for their rector, endeavoured to persuade the few who (not knowing him) very naturally supposed they might contain some truth, to write to Georgetown and West Point, and inquire into their foundation. When none who regarded them would do so, those who rejected them wrote, and received in reply such letters as, although Mr. M. feels exceedingly thankful for the kind sentiments of their authors, he cannot feel willing to spread upon these pages.

Before leaving this portion of Dr. O.'s letter, the writer would ask, whether *popularity* is the test to which the labours of a minister of the gospel should be brought? Would Dr. O. choose to be tried by the standard of popularity? Is it conclusive, or even very strong evidence, that a minister is faithful, zealous, and eminently spiritual when he can be styled a popular minister? Is it very strong evidence that a minister is *not* faithful, zealous, and spiritual, when it *cannot* be said of him that he is a popular minister? Is this the rule for one who must "glory in nothing save in that cross," which "is to them that perish *foolishness?*" in whose message there is nothing but what rebukes the pride; mortifies the passions, and makes "foolish the wisdom of this world?" What would St. Paul have thought of such a test for his ministry? Would he not have answered, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." "We are fools for Christ's sake." "But with me, it is a very small thing to be judged of you or of man's judgment; he that judgeth me is the Lord." That apostle was rather unpopular at Damascus, when he escaped over the wall in a basket; and at Lystra, when he was stoned and drawn out of the city apparently dead; and through the whole of his ministry, being "counted as the filth of the world, and the offscouring of all things." The Corinthian teachers said of him, "his letters are weighty and powerful, but his bodily presence is weak and his speech contemptible." But what was all this to one who could exclaim, "neither count I my life dear unto me, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God?"

Mr. M. does not pretend to be destitute of that share in human depravity by which the praise of man becomes an object of far too great an influence; but he trusts he has learned to [illegible] higher price than all their praise, and through divine grace can renounce every particle of human favour, sooner than surrender one tittle of the message committed to his trust. Would it not have been a much more evangelical procedure, had Dr. O. recommended the people of Rochester to inquire whether, in the places in which Mr. M. had ministered, he had "shunned to declare the whole counsel of God;" had manifested a deep concern for the souls of men, and a lively zeal for the glory of the Redeemer; whether he had "recommended himself to every man's conscience in the sight of God," so that those who were themselves the most engaged in religion, were those who most approved his ways; whether he was "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity?" Whatever might have been the answer upon these points, they would certainly have afforded a much better measure of ministerial character than mere popularity. "For what is our hope, or joy, or crown of rejoicing?" "Are not even ye," said St. Paul,—*those whom we have been instrumental in winning to Christ,*—"in the presence of the Lord Jesus at his coming?" Whether the ministry of the individual accused, has been so owned of "the Shepherd and Bishop of souls," as to have been honoured with many such precious "crowns," may easily be ascertained.

The last paragraph of Dr. O.'s letter runs as follows: "It may be proper to mention to you that he is to preach here to-morrow, being a candidate for the expected vacancy. You may, however, rely upon it, that his chance of success here is *very small.*"

Why was it proper or in the least relevant, to inform an inhabitants of Rochester, that Mr. M. was on the day following to preach in Brooklyn? Would it not have been just as proper and just as much connected with the interests of the church in Rochester, to have also mentioned to Mr. Andrews that Mr. M. was to preach in Brooklyn by *invitation from Dr. O., and was to receive the hospitalities of the Doctor's house and table?* The writer feels guiltless of all uncharitableness in saying that he can make out from the able passage, no object more kind to Mr. M. than that of producing impressions very unfavourable to his candour (not to say his honesty.) The passage, being interpreted, means, "*he is wearing two faces—he holds out a profession to you which he denies with us—he is going to preach at Rochester, as if he would accept the call from St. Paul's, while to-morrow he will preach in Brooklyn, as if he would accept a call from St. Ann's!*"

Happily Mr. M. embraced an opportunity very soon after his arrival in Rochester, and *before knowing of Dr. O.'s letter*, to inquire of one of the wardens of St. Paul's whether it was well understood that he was committed to nothing in future, and also of apprising him that, if a call were given him from Brooklyn, it would be accepted.

As it was asserted by Dr. O. with great confidence, that Mr. M.'s "chance of success" at Brooklyn was "*very small,*" and as it is known that many have been led to suppose that the latter, in accepting a call from that place, is going into a very divided congregation, and complying with the wishes of an inconsiderable majority; it is well to state, that before he would make up his mind to comply with the call of the vestry, he required an expression of the wishes of those by whom the vestry is elected. A paper, therefore, expressing the wish that Mr. M. should be the Rector of St. Ann's, was signed by the pew-holders, and a certificate was sent to that gentleman, signed by the wardens, saying that the number of pew-holders was 105; of these 75 had signed the paper, 15 were absent or could not be seen, a part of whom, however, were *known to be friendly*, while it was not known that any of them were *unfriendly*: and there were *fifteen* who were present but did not sign. Mr. M. made particular inquiry of members of the vestry as to the sentiments of these *fifteen*, and learned that there was no reason to believe that more than a few of them were positively unfriendly. Those who were so, might very naturally desire another for their rector, considering that having not the least personal acquaintance with Mr. M. they had heard so much that was calculated to injure him exceedingly in the minds of all judicious people. This statement shows a state of considerable unanimity in the congregation, and a majority for Mr. M. which, when the nature, the industry, and the agents of the opposition made to his election, are considered, will seem entitled to a very respectful attention; at any rate that Mr. M.'s "chance of success" was not so "*very small.*"

As it has been said, in the beginning of these pages, that Mr. M. would be very sorry to have it supposed that he would visit any church to preach *as a candidate for the rectorship, except in very peculiar circumstances*: and, since it is acknowledged that, as a candidate, he visited the church in Brooklyn, some explanation is due.

Almost immediately after the election of Dr. O. to Pennsylvania, Mr. M. was asked, at West Point, by one of the vestry of St. Ann's,

what he would think of a call from that church, and, at the same time, was pressed to regard it favourably. The only answer was, that he thought "it would be agreeable." More than this, he intended neither to say nor do. Soon afterwards being in New York, a gentleman came to him and said he had been requested by several of the Brooklyn vestry to inquire whether he would preach for them, if invited by the rector.

That gentleman was answered, immediately, that such were the feelings and principles of Mr. M. relative to the proper department of clergymen, in those circumstances, that nothing but very peculiar and peremptory considerations could induce him to take the step proposed; that as those considerations were not then presented, he was not sufficiently anxious to change his residence, nor sufficiently dependant on a call to Brooklyn, to be willing to appear there in an attitude so extremely unpleasant. Though urged for a long time, and by more than one individual, to change the ground thus taken, Mr. M. continued in the same mind many days afterwards, and had no intention of any other course till it came to his knowledge, not only that Dr. O. avowed the determination to leave no stone unturned to prevent his election at Brooklyn, but that statements and rumours similar to those in the letter to Rochester, had been put in circulation, for the purpose of effecting such an object. Then was there something at stake of much more value than an invitation to any church under the sun. Character was implicated: future usefulness was involved in the election. The *circumstances became very peculiar*, and the reasons, for a new course, very *peremptory*. As Mr. M. was personally acquainted with but *three* individuals in the congregation, and with those, only in a most distant manner, it became his duty to disregard the unpleasantness of the act proposed, to lay aside the control of principles rendered inapplicable by the unusual nature of the case, and *appear before that people* for the purpose of defeating, as much as such an act could defeat, the injurious rumours which, by some industrious agency, had become notorious. Therefore he did what, never since he entered the ministry, had he done before, and he trusts will never repeat,—*preach as a candidate for a church.* Whether he thus acted in a manner unbecoming his character, or inconsistent with the dignity which should have been maintained, his brethren, in judging, will please to reflect upon what course they themselves would have pursued, in circumstances equally embarrassing.

These remarks have already extended so much farther than was anticipated, that the reader will only be troubled with a few general observations by way of conclusion.

In the foregoing pages, Mr. M. has sincerely endeavoured, in doing justice to himself, to avoid whatever in word or thought, would not conduce to that object. He has placed himself entirely upon the defensive; and trusts his readers will find no reason to charge him with any unchristian weapons, or unbecoming spirit. They have now before them, all the materials requisite for a correct idea of the justice of the charges by which his character and usefulness have been assailed. After patiently considering upon the correctness of that paragraph in the published letter of Dr. O. to Mr. Atkinson, in which, persisting in the vindication of his interference, he says: "On both grounds, of a general right, and of a special propriety, I think your calmer reflection will convince you, that I was justified in writing to Mr. Andrews—nay, that it was my duty: my 'remarks' may have been mistaken; as to their being 'unwarranted and uncharitable,' I must leave that also to your calmer reflection."

An attempt has been made to vindicate the interference of Dr. O., by showing the sentiments entertained in Rochester with regard to its propriety. For this purpose, a letter has been published from three respectable gentlemen of Rochester, in which it is thus written: "From the fact that you organized the first Episcopal congregation in this village, and devoted to it no inconsiderable portion of your time, while a missionary in this vicinity, and have ever taken a deep interest in the prosperity of the church in this place, we conceive that you had a perfect right to express your opinion as to the qualifications of any person spoken of to be employed as a minister to this people."

Who are the gentlemen expressing this opinion? Do they represent the feelings of that church, the concerns of which, Dr. O.'s letter was intended to influence? Not in the least. Mr. Cumming is the rector, and Messrs. Rochester and Childs, are members, the last a warden or vestryman of the church from which the gentlemen composing the vestry of St. Paul's have lately separated; Mr. Rochester is brother-in-law to Mr. Cumming, and Mr. Childs to Mr. Rochester.

Why was not an expression of feeling on the part of the *vestry of St. Paul's* obtained? It is very questionable whether the members of that body representing a people, of whom, a large portion were not inhabitants of Rochester when Dr. O was in that county; representing a church in the formation of which he had not the least concern, and most of them at best holding opinions very different from those which he maintains, will consider Dr. O. to have had a perfect right to interfere, as he did, in the choice of their minister; especially when so many of his statements were so unfounded in themselves and so injurious to the character of the gentleman whom, without seeking the opinions of Dr O they had *already* invited to be their rector. A letter from Mr. Atkinson, one of the wardens, and one of the oldest inhabitants of Rochester, dated October 8, says: "My friends here all approve the course I have taken relative to Dr. O. and *disapprove his conduct much.*" In another of Oct 4. he says: "Certainly when Dr. O.'s letter was shown to several gentlemen of the vestry, they felt and expressed a great disapprobation. and I may say indignation, at the course Dr. O had taken to injure yourself, and I can truly say, that I heard not the least intimation of a grateful feeling toward Dr. O. for his *kind* interference in our affairs."

An effort has been made, in the pamphlet published in Dr. O.'s defence, to remove some of the evil aspect of his letter, by representing it as a *private* letter to one of the vestry, and as a substitute for a *private* conversation; but without denying that it was intended to exert *a public influence and produce a public result.* But is an injury the less grievous, because the agent did not intend to be known? Is a wounded character the more easily healed, because the blow was designed to be given in the dark? Does it diminish the impropriety of giving out unfounded impressions, calculated deeply to injure whatever is most precious in ministerial life, to plead that the confidence of him who expected to do the work behind the curtain, has been betrayed? Had Dr. O. succeeded in his purpose; had his statements been believed; his insinuations accepted; and had Mr. M. in consequence, been obliged to return from Rochester with no better account of himself than that the people had conceived such impressions of his character that they would not have him for their rector;—had it then been widely circulated, as unquestionably it would have been, that he had lost influence, character, and standing, to such a degree, that though called to Rochester, he could not gain acceptance, then would it not have seemed but a poor consolation to assure him that had Dr. O. only been permitted his own way, all this would have been so managed that the clergyman thus grievously injured would have had the pleasure of suffering in darkness, and would never have known the individual to whose agency he was indebted for such painful results.

Mr. M'Ilvaine has now finished what the most painful circumstances absolutely compelled him to undertake. Much rather would he that the public should never know his name but in association with some devoted exertions directly to promote the gospel of Christ. It must be a very imperative consideration that can induce him ever again to seek the public notice in connection with a subject so extremely unpleasant to the spirit of a christian, as that just treated, and of which he would gladly be permitted never again to write or utter a word.

West Point, Oct. 15, 1827.

PIOUS MEDITATIONS.

SELECT PASSAGES,

From the Sermons and Conversations of a Clergyman, adapted to every day in the year.

December 23.—If Christ came in great humility, and for our sakes would condescend to be born of a woman, to be laid in a manger, to pass through poverty, disgrace, and sufferings, and to die the painful and ignominious death of the cross, can we entertain a doubt for a moment of the truth of those declarations of his second coming, in power and great glory, to which his Word so repeatedly refers? Carnal eyes could not discover the Son of God in the Son of Man, so villified and afflicted; and carnal minds have discovered as little glory and excellency in his spiritual religion; but "every eye shall see Him, and every tongue shall confess that he is Lord, to the glory of God the Father." It would appear as if this coming alone could vindicate his person, cause, and salvation from the misconceptions, false charges, and unbelief,—from the neglect and contempt, which have abounded in our world. Yes, according to the steps of his humiliation, shall be the degrees of his triumph. He appeared in the form of God." "Thousand thousands shall minister unto Him, and ten thousand times ten thousand shall bow before Him." The rods, the thorns, the nails, and the cross, shall be exchanged for the ensigns of majesty and glory. His head shall be crowned with many crowns: the sceptre in his hand shall be the sceptre of righteousness: all creation shall listen to his voice, and the eternal states of men be decided by his will. O what a contrast between his weakness and his power! when "all that are in their graves shall hear his voice," who once submitted to the grave, "and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

December 24.—Every one who comes to the investigation of Divine truth with a right disposition, seeking grace, to derive from it all the benefit it is calculated to impart, shall be led in this way to see such a strength of internal evidence in the Bible, as will more convince him of its Divinity then all its external proofs, numberless as they are. When we see how worthy its doctrines are of God, how exactly suited to our fallen, perishing condition and necessities, how amply it provides for all our wants; in short, how it humbles the sinner, exalts the Saviour, comforts the believer, and promotes holiness, we can no more doubt of its being the Word of God, than we can doubt that the air we breathe, the light we enjoy, and the food we eat, are essential or beneficial to our natural existence.

December 25.—God manifest in the flesh, affords us freedom of access to God; in his human nature, he is flesh of our flesh, and bone of our bone; he is therefore touched with the feeling of our infirmities, and we may approach with confidence the throne of grace, since our human nature is thus wondrously united with the Divine. What Jew was afraid to approach Aaron of old? and what Christian should be afraid of being rejected by Christ? We may "open our mouths wide, and he will fill them;" we may "ask what we will," and it shall be granted us for his sake: God need be no stranger to man, since there is nothing now to hinder our approach to Him. He can sympathize with us in our infirmities, and relieve us in our distress. St. Paul delights in this thought, "he took not on him the nature of angels, but the seed of Abraham:" and in that nature "he himself hath suffered, being tempted; and therefore he is able to succour them that are tempted." The Saviour thus addresses us, "I was once a man of sorrows and acquainted with grief, and the experience of them has taught me to pity your miseries, and to be tender-hearted towards your persons: I became a partaker of your nature, and I will consider your souls in adversity. I will help you to bear all your burdens, and in due time I will deliver." Do you want wisdom to direct? He is the Wonderful Counsellor. Do you want power to overcome your enemies, and subdue your sins? He is the mighty God. Do you want love to protect and provide for you? He is the everlasting Father. Do you want the pardon of your sins, and reconciliation with God? He is the Prince of Peace. Thus the incarnation of the Son of God is well calculated to support our hope under all convictions of our own unworthiness, and under the temptations and trials of mortality; and equally so when treading that dark and unknown path, which he has so graciously rendered safe, and illumined, by living, dying, and rising for us.

December 26.—Those who disregard the Scriptures, are often overwhelmed with the troubles of their fallen and guilty condition: but the person who draws water out of this well of salvation, finds in it an inexhaustible source of hope, and consolation; he sees that even his trials are all appointed by Infinite Wisdom; that his Saviour drank of the same cup for him, and before him, and that the very storms which menace his life, do but waft him to the haven of eternal rest and peace. All the wonders of redemption furnish him with endless sources of hope and consolation; all the promises of God, which are "yea and amen in Christ," are exceeding great and very precious to him, for they assure him, that "all things shall work together for his good;" he knows that the Word of God is not only "profitable for doctrine and reproof," but that it is appointed of God, for "our instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works." Therefore with joy the believer should daily draw water from this well of salvation, if he would grow in grace, and abound in all the fruits of holiness; for the Word of God is able to build him up in his most holy faith, and to give him an inheritance among all them that are sanctified."

December 27.—The natural tendency of the Word of God is to sanctify the soul: it points out to us our sins; it shows us the guilt and danger in which they involve us; it directs our eyes to Him who alone can take away the guilt, and give us the victory over them: and it assures us, that when in his strength we have conquered and subdued them, we shall be partakers of endless glory and perfect felicity. Thus having the precepts for our guide, and the promises for our encouragement, we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Our blessed Saviour says, "Now are ye clean, through the Word, which I have spoken unto you." Such effects cannot be produced by any human system; therefore, when they are wrought, they are forcible proofs, that the doctrine which has produced them must be of God. Surely every person who has been instructed by Divine truths, comforted by Divine promises, and so subdued as cheerfully to be guided by Divine precepts,—will acknowledge, that the Word which taught him when ignorant, quickened him when dead, comforted him when afflicted, strengthened him when weak, and sanctified him when unholy, must be of God.

December 28.—The sun is the most glorious part of the natural creation, it not only rules, but constitutes the day; hence is it a just emblem of that glorious orb, the Sun of Righteousness: for, as in nature, so in grace, they are each the source of light, life, warmth, and fruitfulness. When the sun in the firmament of nature sinks below the horizon, darkness is the consequence, and night follows: and when its genial rays are intercepted by the icy clouds, and wintry showers of snow, then all life and faithfulness come to an end, and the earth is barren and dead, and thus it is with the soul of man: till Christ, the Sun of Righteousness, is known, man is "dead in trespasses and sins;" but when he beholds Christ, and sees his glory, then is he "translated out of the darkness of nature, and brought into the marvellous light of grace:" for God, who commanded the light to shine out of darkness, "hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ." Every spiritual feeling of love and gratitude to God, and of joy and peace in believing, may be traced to this source, a realizing view of our interest in Jesus, the Sun of Righteousness, rising with his healing beams on our souls, who says, "I am the light of the world, he that followeth me, shall not walk in darkness, but shall have the light of life." "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live. I am come, that they might have life, and that they might have it more abundantly; for without me, you can do nothing:" "but light is shown for the righteous, and gladness for the upright in heart; therefore, rejoice in the Lord always, and again, I say, rejoice;" and seek to walk more and more like children of the light and the day, by casting off the works of darkness, and by putting on the Lord Jesus Christ, and by continually and steadfastly beholding, in the Word of God, as in a glass, the glory of God, "till you are changed into the same image, from glory to glory, even as by the Spirit of the Lord," growing in grace, till you come to the full measure of the stature of Christ, and wake up after his image, and shine in his glorious light, reflecting his golden rays throughout eternity.

December 29.—In the time of trial and distress, we should abound in prayer,—it is the remedy appointed of God for obtaining deliverance and relief: and, in his holy Word, he has supplied us with rich petitions, and precious promises, for our encouragement; "Call upon me in the day of trouble, I will deliver thee,—and thou shalt glorify me." Prayer is the breath of the new creature, the proper exercise of the principle of faith, the way to enjoy that peace which passes all understanding. "In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God," and the peace of God shall keep your heart and mind, through Christ Jesus. God is our only support,—our only Deliverer; therefore, pour out your hearts before Him, make known your requests unto Him; and when deliverance is granted, learn to abound in praise.

December 30.—When we reflect on the shortness of time and the frailty of life, though our present happiness were perfect, and our every desire gratified to their utmost extent, the very remembrance that it was passing away, and must before long terminate, would cast such a damp over our pleasures, that our brightest prospects would be clouded. Not so the hopes raised by religion, that is a good in prospect; the Christian is leaving his miseries and trials, they are all passing away, and his enjoyments are increasing; "his light afflictions, which are but for a moment, are all working out for him an eternal weight of glory," and he knows that "as soon as his earthly tabernacle is dissolved, he shall be received into a glorious mansion, which is eternal in the heavens."

December 31.—The first coming of Christ was to take away sin, and to expiate guilt; his second coming will be to glorify the persons, and to present believers faultless before the throne of God. O blessed truths, and blessed hopes. The one event is to begin salvation, the other to perfect it: the one to seal the promises, the other to perform them: the one to put an end to the remembrance of sin, the other to abolish its existence, with all its fruits, afflictions and sufferings, and that for ever. Think often of your great Deliverer, and rejoice in the prospect of such a glorious deliverance.

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, December 22, 1827.

If any of our patrons, in the north part of the city and Liberties, did not receive their papers of last week, or should not be regularly served with this, it has been owing to the indisposition and death of the carrier who has served them. Another faithful man is engaged, who will deliver the paper in that section of the town.

"*American Bible Class Society.*"—A society of this name has been organized, during the present week, in this city, which goes into immediate operation. The Rev. George Weller was elected the Corresponding Secretary and General Agent of the Association. The Constitution and a list of the officers, will be inserted in this paper next week.

Liturgies.—The Jews made use of liturgies, in which were comprised all the prescribed forms of the Synagogue worship. Their prayers at first were few in number, but they were afterwards greatly increased. The most solemn part of their service, is that which is called "the eighteen prayers." These they say were composed and instituted by Ezra. To them Rabbi Gamaliel, a little before the destruction of Jerusalem, added the *nineteenth* prayer, which is against the Christians, who are therein called apostates, and heretics. It is certain that the use of the eighteen prayers was very ancient. Mention is made of them in the Mishna, as old settled forms. No doubt can be entertained that they were used during our Saviour's time, and consequently that he joined in the use of them, when he went into the Synagogues of the Jews, as he was accustomed to do every Sabbath day. Luke iv. 16.

From the above we infer, that our blessed Lord and Saviour Jesus Christ, did not disapprove of set forms of prayer for public worship. Our Lord did not hesitate to reproach the Jews for their corruptions. On all occasions he charged them with their errors, which must first be relinquished before they could receive the truth. If it had been contrary to the will of God, and displeasing for his people to worship him with forms of prayer, no doubt our Saviour would have told them so, and staid away from their religious assemblies. This he never did; but on the contrary, when requested, he taught his own disciples a form which has continued to be used in his church to the present time. The lawfulness of forms of prayer, we believe, is not disputed by many persons at the present day. Their expediency is a matter of opinion, about which the body of Episcopalians with which we are united, are entirely agreed. They all concur in the sentiment that it is right for them to conduct their public worship after a prescribed form; and they deem themselves highly favoured in this respect, that they have what is acknowledged by all orthodox christians, to be a scriptural liturgy.

Eclectic Recorder.—A new paper by this name has lately been commenced in the city of New York, of a small quarto size, each number containing 12 pages, well printed, and judiciously arranged. It is edited by Orson Kellogg, who has the promise of assistance from several literary gentlemen. Although this periodical is not to be devoted exclusively to the cause of religion, we rejoice in its appearance, because it bears a decided testimony in favour of good morals and serious piety.

"The Apocalypse of St. John, or prophecy of the rise, progress, and fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final triumph of Christianity. Being a new interpretation. By the Rev. George Croly, A. M. H. R. S. L." Philadelphia—E. Littell, 1 vol. 12mo. pp. 320.

The above work is one of the latest attempts at an exposition of the Apocalypse with which the christian world has been favoured, and on many accounts, independent of its merits as a key to the prophecies of that book, will probably receive a large share of attention, particularly in England, where it was written. In our opinion it is worthy of being read by the scholar for the erudition which the author discovers, and the beauty of its style; and by the divine, for the novelty of its interpretations, which, to say, the least of them, are ingeniously sustained.

The circumstances which led the author to attempt a new interpretation of the Apocalypse, are thus stated by himself:—

"Some years since, in a casual reading of the Apocalypse, I was struck with the apparent reference of the eleventh chapter, that of "the two witnesses," to one of the most extraordinary events of our time or any other, the abjuration of religion by a government and people! a circumstance perfectly alone in the history of the world. But I further found that this event was declared to mark the conclusion of an æra, on which the whole chronology of the Apocalypse was fixed, the well-known "twelve hundred and sixty years," which in their turn were declared to mark the papal supremacy from the time of its commencement until the cessation of its "power over the saints," its power of persecution.

"This abjuration occurred in 1793, the first year of the French Republic; reckoning 1260 years back led to their commencement in A. D. 533. On referring to Bishop Newton's work to ascertain whether this date had been noticed, I found a note mentioning the opinion of Dr. Mann of the Charter-house, then deceased, that the year 533 was to be considered as the true epoch of the papal supremacy.* On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grant of supremacy to the Pope formally given.†

"Baronius has been a suspected authority, where the honour of the popedom is concerned. But his statement was, at least, proof of the Romish opinion of the original epoch of the supremacy; and it received an unanswerable support from the books of the Imperial laws, in which the grant of "primacy and precedency over all the Bishops of the Christian world," is registered and repeated in a variety of forms. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption as an epoch by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism.

"From this point I laid aside all commentators; and determined to make my way alone, to form my opinions without bias, and discover whether the difficulties of the prophecy could not be cleared off by an inquiry on the common principles of interpretation. The difficulties were less stubborn than I had conceived; and the present arrangement and interpretation were soon decided upon.

"Subsequently, I read all the commentaries that I could meet with; and the crowd of writers on this subject would be scarcely suspected by those who have not made the same experiment. But, admiring their frequent ingenuity and literature, I found but little to add to my own interpretation, and nothing to alter.

"Where I could make use of them in illustration or reference, they will be found in the shape of notes. My chief authority in dates and points of history, has been the very diligent and exact Lardner; in both his 'Credibility of the Gospel History,' and his 'Dissertations.' In the learning of the Apocalypse, Vitringa is a voluminous guide, his research extends through almost all languages and all authorship; but like his countrymen he is overwhelmed by his literary opulence, his meaning is lost in endless and irrelevant discussion, and the severest task that I have been put to in a work proverbially intricate and laborious, has been the toil of wading through the ponderous 'Implementa Prophetiæ' of Vitringa."

The design of the Apocalypse as an inspired prophecy, together with the leading contents, are thus concisely stated:—

"The Apocalypse is the great final prophecy of the Church of Christ, written by St. John, the last survivor of the Apostles, during his banishment in the Isle of Patmos, about the year of our Lord 97, in the time of the Emperor Domitian.

"Its purpose was to prepare the Asiatic Churches for the impending persecution, which was to commence under the Emperor Trajan, and be continued until the acknowledgment of Christianity under the Emperor Constantine; and to detail to the universal Church the leading events of her future history down to the end of the world; showing that the true Faith should be either directly persecuted, or remain in a narrow and depressed state, during the whole human government of the earth; that it should, notwithstanding, be sustained; that its oppressors should be punished from time to time, until their final extinction by a consummate act of the Divine power and justice: and that the Church, the body of the faithful in all nations, should thenceforth enjoy a splendid and miraculous prosperity for a long, yet limited period, closing with the general resurrection.

"The Apocalypse is a collection of Divine visions, seen probably at different times, yet all during the Apostle's exile. It consists of six distinct portions.—The Vision of the Asiatic persecution.*—The Vision of the Seals, or general view of Providence in the government of the Church and the world, beginning with the period of Constantine, and ending with the close of the final age of Mankind.†—The Vision of the Trumpets,‡—the Vision of the Vials,§ which two are identical, and describe the inflictions laid upon the persecutors of the Church, beginning from the establishment of the inquisition, and closing with the final ruin of the Popedom in the triumph of Christianity.—The Vision of the Church,‖ distinguished into the three æras of Pagan persecution, Papal persecution, and the catastrophe of her oppressors.—The Vision of the triumph of Christianity.¶

"It will be shown in the course of the Interpretation that this prophecy includes in the most direct manner all those great events which make the frame-work of History since the first age of Christianity; that it distinctly predicts—

"The establishment of the Church under Constantine and his successors.

"The overthrow of the Roman Empire.

"The erection of the Barbarian Kingdoms on its ruin.

"The rise of the Popedom.

"The establishment of the Inquisition.

"The persecution of the first reformers.

"The successive punishments laid on Italy, Spain, and France, as the three powers by which the Inquisition was let loose against Protestanism; namely, The papal factions, and French wars of the fourteenth century.—The destruction of the Spanish Armada.—The civil war following the overthrow of Protestantism in France in 1685.—The wars of Louis the 14th.

"The French Revolution: not narrowed into a few conjectural verses, as is usual; but detailed in an entire and unsuspected Chapter, with its peculiar characters of Atheism, and Anarchy: its subsequent despotism, and its final overthow by the armies of Europe.

"The cessation of the Inquisition, and the simultaneous and extraordinary diffusion of the Scriptures.

"The remainder of the prophecy is future, and of course beyond any exact interpretation. But it contains the most unquestionable predictions of events to the magnitude and fierceness of whose havoc of power, the institutions, and the lives of mankind, all the past inflictions are trivial. It is fully predicted that there shall be a sudden revival of Atheism, superstition, and religious violence, acting upon the European nations until they are inflamed into universal war. All the elements of terror and ruin shall be roused; Protestantism persecuted: Popery, after a momentary triumph, utterly destroyed: in a general shock of kingdoms, consummated by some vast and palpable developement of the Divine Power, at once protecting the Church, and extinguishing, in remorseless and boundless devastation, infidelity and idolatry.

"Apparently for the express purpose of compelling us to believe in a catastrophe so repugnant to our natural impressions and the usual course of the world, the visitation is prophesied no less than four times: each time with some added terror, and the last with the most overwhelming accumulation of the images of individual and national ruin. It takes successively the language of the prophets exulting over the fall of the great and opulent cities of the east, the broken sceptres, the spoiled wealth and burning palaces and temples of Tyre and Babylon; and of the still sterner denunciation over the crimes of Jerusalem: the images of wild and sudden invasion, and hopeless battle, the massacre, the conflagration, the final crush of policy, power, and name. Even the agencies of nature are summoned to deepen the prediction; earthquakes and subterraneous fire, lightnings and ponderous and fiery hail. And in the midst of this chaos of bloodshed, fire and tempest, towers the form of the Avenger, flashing with terrible lustre: crowned and armed with the power and the wrath of Deity against a world that has for so many ages of long-suffering resisted his Spirit, worshipped idols, and enslaved and slain his people—God, a consuming fire!

"It is further declared that this catastrophe is now approaching hour by hour; the French Revolution standing as the last great event before it; with but a brief intervening period, occupied by Providence in preparing and securing the Church: in spreading the Scriptures, and in giving a last opportunity to the unbeliever and the idolater to accept the truth of God.

"The Apocalypse thus assumes the rank of not merely an elucidation of the Divine will in the past, nor an evidence of the general truth of Christianity, but of a Warning, of the highest and most pressing nature, to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the solitary contemplation of the man of piety. But a great document addressed to the mighty of the earth; Wisdom calling out trumpet-tongued to the leaders of national council; the descended Minister of Heaven summoning for the last time the nations to awake to the peril already darkening over their heads, and cast themselves loose from those unscriptural and idolatrous faiths, with which they must otherwise go down in

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* Bp. Newton on the Prophecies, vol. ii. p. 305.
† Baronii Annal. Cen. 6

* Ch. i. ii. iii. † Ch. iv. v. vi. vii. ‡ Ch. viii. ix. x. xi. § Ch. xv. xvi. with the connected chapters xvii. xviii. xix. ‖ Ch. xii. xiii. xiv. ¶ Ch. xx. xxi. xxii. [illegible] the close of the Visions of the Seals, the Trumpets, the Vials, and the Church.

Spirit of God, commanding the teachers and holders of the true faith to prepare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may so soon be called on to act, and perhaps to suffer; and proclaiming to all mankind the infinite urgency of redeeming the time before the arrival of a period, that to the whole world of idolatry, European and barbarian, shall come with a vivid ruin, of which the subversion of Jerusalem was but a type; and with a physical destruction, that can find no parallel but in the inevitable fury of the Deluge.

"Yet, vague as those combinations of all the forms of public calamity may appear, we are not left without the means of approaching a more distinct conception. It will be shown in the course of the volume, that this final infliction bears a very singular resemblance to the procedure of the French Revolution; the difference being chiefly in magnitude. The commencement of the French Revolution in Atheism and anarchy, the spirit of hostility to all nations, the sudden change of the whole people into a soldiery, the indignities offered to the popedom, the captivity of sovereigns, the suspension or change of laws and establishments, and even the means by which those horrors were partially combatted and restrained—all find their counterparts in the final plague. The chief distinction is, that the latter, instead of being limited to Europe, incomplete, and apparently under the sole influence of human means, will be universal, complete, and, at least towards the close, palpably influenced by the action or presence of the Deity."

The following remarks upon the "arrangement of the interpretation," will enable the reader to perceive wherein the writer has differed from all his predecessors:—

"In stating the arrangement of this prophecy, I [illegible] no more than allude to those which are to be found in the commentators, the present arrangement, the interpretation, and the general system will be found wholly different from those of all my predecessors. So far as can depend on original inquiry, the entire is original. The notes are already acknowledged. In the multitude of writers on this subject, it is perfectly possible that some points may have been anticipated of which I am not conscious. But, at least, with the principal writers of late years, who may be presumed to have ascertained the most important of those points, the present work will be found remarkably at variance. In [illegible] instance, the seals, trumpets, and vials, are usually conceived to be successive, and contained in each other. The present order makes them nearly contemporaneous. The Greek Church and empire; the Mahometan invasion; and the late extinction of the Germanic empire; are usually presumed to be among the principal subjects of the Apocalypse. The present interpretation excludes them all. It further differs from its predecessors in the whole explanation of the trumpets and vials; in the solution of the number [illegible], in that of the very remarkable chapter, "The Vision of the Locusts;" and as may be supposed from such essential discrepancies, in the general conception of the prophecy.

"Yet, it would only embarrass the reader to find the interpretation pausing to fight its way through this variety of opinions, however untenable: all remarks on them are therefore postponed to the final part of the volume. The work proceeds as if the Apocalypse were now given for the first time; and the reader is left to form his judgment of the elucidation on its own grounds.

"By following the course of the chapters, the history of the Church is necessarily given in fragments; but a connected sketch of the history is subjoined. An Appendix examines the theories of former commentators, replies to arguments, &c."

One of the most remarkable circumstances in which the Rev. Mr. Croly has differed from preceding commentators, is the date of the Romish supremacy, from which the prophetic term of "1260 days," or "42 months," or "a time, times, and half a time," all of which signify the same duration, was to commence. We believe that all the preceding expositors have supposed that the Bishop of Rome was first constituted supreme Pontiff by Phocas in the year 606. In the following extract from the present work, the author has offered historical evidence to show that the supremacy was conferred on John, the Bishop of Rome, in the year 533, by the emperor Justinian.

"A. D. 533. The Pope was declared HEAD OF ALL THE CHURCHES by the Emperor Justinian.

"The circumstances of a transaction, so pregnant with the most momentous results to the Christian world, are to be found at large in the Annals of Baronius, the chief Romish Ecclesiastical historian.*

"Justinian being about to commence the Vandal war, an enterprise of great difficulty, was anxious previously to settle the religious disputes of his capital. The Nestorian heresy had formed a considerable number of partizans, who, conscious of the Emperor's hostility to their opinions, had appealed to the Bishop of Rome. To counteract the representations of Cyrus and Eulogius, the Nestorian deputies, the Emperor sent two distinguished prelates, Hypatius, Bishop of Ephesus, and Demetrius, Bishop of Philippi, in the character of envoys, to Rome.

"Justinian had been remarkable for taking an unkingly share in the dubious theology of the time: he felt the passions of a disputant; and to his latest day enjoyed the triumphs of controversy with the delight of a zealot, as he sometimes signalized them by the fury of a persecutor. On this occasion, whether through anxiety to purchase the suffrage of the Roman Bishop, the Patriarch of the West, whose opinion influenced a large portion of Christendom; or to give irresistible weight to the verdict which was to be pronounced in his own favour; he decided the precedency which had been contested by the Bishops of Constantinople from the foundation of the city; and, in the fullest and most unequivocal form, declared the Bishop of Rome the chief of the whole Ecclesiastical body of the empire.

"His letter was couched in these terms:

"'Justinian, pious, fortunate, renowned, triumphant, Emperor, consul, &c. to John the most holy Archbishop of our city of Rome, and patriarch.

"'Rendering honour to the Apostolic chair, and to your Holiness, as has been always and is our wish, and honouring your Blessedness as a father; we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the Churches. It having been at all times our great desire to preserve the unity of your Apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"'Therefore we have made no delay in *subjecting and uniting to your Holiness all the priests of the whole East.*†

"'For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your Apostolic chair. For we cannot suffer that any thing which relates to the state of the Church, however manifest and unquestionable, should be moved, without the knowledge of your Holiness, who are THE HEAD OF ALL THE HOLY CHURCHES,‡ for in all things, as we have already declared, we are anxious to increase the honour and authority of your Apostolic chair.'

"The letter then proceeds to relate the matter in question, the heresy of the monks and the mission of the bishops, and desires to have a rescript from Rome to Epiphanius, Archbishop of Constantinople, giving the papal sanction to the judgment already pronounced by the Emperor on the heresy. It further mentions that the Archbishop also had written to the Pope, 'he being desirous in all things to follow the Apostolic authority of his Blessedness.'

"The Emperor's letter must have been sent before the 25th of March, 533. For, in his letter of that date to Epiphanius he speaks of its having been already despatched, and repeats his decision, that all affairs touching the Church shall be referred to the Pope, 'Head of all Bishops, and the true and effective *corrector of heretics*.'*

"In the same month of the following year, 534, the Pope returned an answer repeating the language of the Emperor, applauding his homage to the see, and adopting the title of the imperial mandate. He observes that, among the virtues of Justinian, 'one shines as a star, his reverence for the Apostolic chair, to which he has subjected and united of the Churches, it being truly the Head of all;† as was testified by the rules of the Fathers, the laws of Princes, and the declarations of the Emperor's piety.'

"The authenticity of the title receives unanswerable proof from the edicts in the "Novellæ" of the Justinian code.

"The preamble of the 9th states that 'as the elder Rome was the founder of the laws; so was it not to be questioned that in her was the supremacy of the pontificate.'

"The 131st, On the ecclesiastical titles and privileges, chapter ii. states: 'we therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy Apostolic chair of the elder Rome.'

"The supremacy of the Pope had by those mandates and edicts received the fullest sanction that could be given by the authority of the master of the Roman world. But the yoke sat uneasily on the Bishop of Constantinople; and on the death of Justinian the supremacy was utterly denied. The Greek who wore the mitre in the imperial city of the east, must have looked with national contempt on a pontiff whose city had lost the honours of the imperial residence, and whose person was in the power of the barbarians. Towards the close of the sixth century, John of Constantinople, surnamed for his pious austerities the Faster, summoned a council and resumed the ancient title of the see, "Universal Bishop." The Roman Bishop, Gregory the Great, indignant at the usurpation, and either hurried away by the violence of controversy, or, in that day of monstrous ignorance, unacquainted with his own distinctions, furiously denounced John, calling him an "usurper aiming at supremacy over the whole church," and declaring, with unconscious truth, that whoever claimed such supremacy was Antichrist. The accession of Phocas at length decided the question. He had ascended the throne of the east by the murder of the Emperor Mauritius. The insecurity of his title rendered him anxious to obtain the sanction of the Patriarch of the west. The conditions were easily settled. The usurper received the benediction of the Bishop of Rome; and the Bishop in 606 vindicated from his rival patriarch the gorgeous title; that had been almost a century before conferred on the papal tiara by Justinian. He was thenceforth "Head of all the Churches," without a competitor, "Universal Bishop" of Christendom. That Phocas repressed the claim of the Bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome: they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533."§

We will furnish our readers with some additional selections from this work, in subsequent numbers of the Recorder. We have read it twice over with increased interest, and feel persuaded that it deserves the attention of every student of scripture prophecy.

* "Vol. vii. p. 194, fol. Antwerpiæ."

† "'Ideoque omnes sacerdotes universi orientalis tractus et subjicere et unire vestræ sanctitati properavimus.'"

‡ "'Vestræ sanctitati quæ caput est omnium sanctarum ecclesiarum.'"

* "'Vel eo maxime, quod quoties in his locis hæretici pullularunt, et sententia et recto judicio illius venerabilis sedis correcti sunt.'"

† "Et ei cuncta subjicitis, et ad ejus deducitis unitatem, quam esse omnium vere ecclesiarum caput, et patrum regulæ, &c."

‡ Anastatius Historia Ecc. Paulus diaconus de gestis Longob ardorum.

§ Gothofredus Corpus Jur. Civ. &c.

[For the Philadelphia Recorder.]

The third direction, concerning the admission of candidates, in the "Directions for Candidates for Orders," published by the Standing Committee of the diocese of Pennsylvania, in 1825, was amended on the 4th inst. so as to read as follows:

3. He must also "lay befoore the Standing Committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution;" which certificate must state what have been his studies, and the extent of his improvement in them, in order to enable the Standing Committee to judge whether he possesses the required qualifications in that respect; or "a certificate from two presbyters, appointed by the ecclesiastical authority of the diocese to examine him, of his possessing such academical learning as will enable him to enter advantageously on a course of theology."—Canon viii. of 1820.

But when a person, &c.

JACKON KEMPER,
Secretary of the Standing Committee of the diocese of Pennsylvania.

December 15, 1827.

The amendment consists of the introduction, after the words "literary institution," of the words, "which certificate must state what have been his studies and the extent of his improvement in them, in order to enable the Standing Committee to judge whether he possesses the required qualifications in that respect."

MARRIED.

In New York, by the Rev. Dr. Milnor, the Rev. Sutherland Douglas, of Georgetown, District of Columbia, to Miss Harriet L. Staples, daughter of Seth P. Staples, Esq. of that city.

From Poulson's American Daily Advertiser.

THE BIBLE IN PENNSYLVANIA.

The Bible Society of Philadelphia having directed their Executive Committee to communicate to the public, such information as the Committee might think useful, relative to the enterprise for placing a Bible in every family in the State, the Committee have great pleasure in giving publicity to the following statement:—

No opposition whatever has been manifested to the undertaking of the Society, to grant a complete supply of the word of life to the inhabitants of Pennsylvania. It has, on the contrary, met with a more general and cordial approbation, than even the sanguine hopes of the Committee had ventured to anticipate. Not only has the popular sentiment appeared to be in its favour, but men of the first respectability and influence, in various parts of the state, have given it their ready countenance, and shown a real solicitude to carry it into complete effect. His Excellency the Governor of the state in particular, has taken an interest in this concern, and used a personal agency to render it successful, which the Committee have witnessed with the most lively pleasure. The ecclesiastical judicatures of several religious denominations, have determined to aid and promote the design of the Society, with an unanimity and zeal of the most gratifying and encouraging kind. The Bible Societies in the town of Pittsburgh, have united and formed an association, which has made itself responsible for the complete supply of sixteen counties, in the most westerly section of the state. Associations in other places have become responsible, some for single counties, and others for two, three and four, in connection, so that the Committee are able to state, that out of 51 counties, of which the state consists, they have received from 34, the most gratifying intimation of provision being made to supply all the families which they comprehend, with the volume of inspiration. There are also three other counties, in which it is known to the Committee that such measures are in train, as will insure their responsibility for supplying the families, within their bounds respectively. Of course, there are but 14 counties in the whole state, in which measures have not already been taken for supplying the destitute; and in none of these, it is believed, is any thing wanting but a little time, and the presence of some intelligent and active agents, to render them as cordially co-operative as the rest.

On the whole, when the committee consider that it was only on the 22d of September last, that the address was published, and that they already see in 37 Counties of the State, the best measures in train, to supply a Bible to every family that will receive it, within their respective bounds; and also know as they do, that liberal collections have already been made in Philadelphia for the purchase of Bibles, and that they have the prospect (of which they at one time despaired) of being able to furnish copies as speedily as they may be wanted—surprise and gratitude fill their minds. A success is witnessed in the hallowed undertaking of the society, unexpected, and perhaps unexampled—a success which we hope will encourage similar attempts in other States of the American Union.—For this success, obtained without claim to other merit—and of which the whole praise is due to Him who has the hearts of all men in his hands, and who has manifestly smiled on an effort to put the blessed revelation of his holy will into the hands of those who have hitherto been living in ignorance of its reforming and soul saving truths.

Signed, in behalf of the Committee, by
ASHBEL GREEN, Chairman.
JACKSON KEMPER, Secretary.
Philadelphia, Nov. 29, 1827.

SUNDAY AMUSEMENTS.

Of the large population of this city, (Philadelphia,) consisting of about one hundred and twenty thousand, it is thought that fifty thousand would be a very large calculation for the number who attend any sort of worship on Sundays. Most likely, however, a rigid estimate would reduce the number of regular and punctual worshippers to thirty thousand. This would leave eighty or ninety thousand of our population to be provided with Sunday amusements or employments. The hours of Sabbath must be killed in some way. These lingering moments must be lashed into speed by the secular temper of those who care not for the worship of God. Our observation may not fall within the range of Sunday dissipations to that extent which might be necessary to an exact calculation, but we adventure the following estimate on this head. Those who frequent pleasure gardens in the proper season, where is presented every temptation to spend money, and drink to excess, may be reckoned 10,000. Those who make excursions through the various facilities of steam boats, livery stables, and other conveyances, may be reckoned 10,000 more. Those who walk idly the streets, squares, lanes, and commons, may be reckoned 10,000 more. Persons employed in providing for the accommodation of others, at public houses, stables, gardens, steam boats, and various other places, may be estimated at 5,000. Men in business who have no particular relish for Sunday amusements, but who cannot afford to lose time, and therefore employ themselves about their accounts, factories, shops and other matters, 5,000. Other methods of mis-spending the Lord's day, not here enumerated, such as Sunday visiting, dining parties, conversation parties, and many more beyond our power of enumeration, may be considered as amounting to 10,000. Besides all these we must add a very considerable number for the poor, who have not decent apparel to appear in public assemblies of any kind. By such an estimate we can easily make from 60 to 70,000, in this city only by whom the Sabbath is habitually disregarded and profaned.—*Col. Star.*

We return our thanks to the unknown friend who forwarded to us, through the Post Office, the October number of the Monthly Extracts of the "British and Foreign Bible Society," for 1827. We have made the following abstract from its contents.

From Mr. C. S. Dudley.

August 30, 1827.

I had the pleasure of attending, on the 28th inst., the Sixteenth Anniversary Meeting of the Derby and Derbyshire Auxiliary Society. The Chair was taken by the Bishop of the Diocese, who took occasion to express, in strong terms, his unshaken and increased regard for the Society, and his full and confirmed confidence in its Conductors. His lordship was surrounded by more than twenty of his Clergy, the High Sheriff of the county, and many other highly respectable individuals; while the spacious room in which we assembled was crowded in every part. The Report of the Committee bore testimony to the value of the Associations recently established; while it demonstrated the necessity of their still further extension, by the remarkable fact, that the issues of Bibles and Testaments during the past year had exceeded those of the preceding, by more than 500 copies; making the total number distributed by this Auxiliary nearly 29,000. The collection at the close of this truly interesting meeting was, I apprehend, unprecedented on any similar occasion, amounting to 104*l*. 4*s*. 4*d*.

From one of the Secretaries of the London Hibernian Society.

Hatton Garden, Sept. 11, 1827.

I am directed, by the Committee of the London Hibernian Society, respectfully to apply to the Committee of the British and Foreign Bible Society, and solicit a renewal of that bounty which has already been so frequently bestowed.

The demand for Bibles and Testaments of various kinds, but more especially for Bibles, has recently been so great, that, although 1600 Bibles and 12,139 Testaments had been received at the London Hibernian Society's Depository in Dublin since the commencement of April last, there did not remain in the Depository in the beginning of August a single Bible; and the stock of Testaments is reduced so low, that, without a fresh supply, it will very soon be entirely exhausted.

This increasing demand for Bibles, is not merely a natural consequence of the progress of Scriptural Education, and the result of the active and beneficial labours of the Scripture Readers employed by this and other Societies, but has, more especially, been excited by the recent discussions on religious subjects which have taken place in Ireland. The frequent reference made by the different disputants to the Old Testament as well as the New has stimulated multitudes to inquire for the whole word of God; and the society is informed, that on occasion of the late discussion in the North of Ireland, the Scholars in some of the Schools were in the habit of borrowing, night after night, every Bible in the School, in order that the Children, their Parents and Friends, might compare one passage of Scripture with another. Such Bibles were invariably returned on the following morning.

The demand for Bibles is by no means confined to the scholars and adult persons in the immediate vicinity of the Society's Schools. The Inspectors and Scripture Readers, in their progress through their respective districts, are incessantly applied to for Bibles, and especially by Roman Catholics. One Inspector was applied to on the morning of Sunday, August 12, by five Roman Catholics for Bibles; but he had not one either to give or lend.

The London Hibernian Society has at this time about five hundred day schools, exclusive of Sunday and Adult Schools; and the Committee cannot possibly comply with the suggestions of their valuable friends, suggestions of which they entirely approve, unless your Committee will kindly supply a large grant. They cannot hope to supply the existing demand, to confer the usual rewards on deserving scholars, and introduce the Bible among the young men and the senior scholars, unless your Committee can supply them with about 5000 Bibles and 20,000 Testaments.

From the Rev. S. W. Sibthorp and Dr. Pinkerton.

Berlin, August 28, 1827.

We left Frankfort for this city on Tuesday the 21st inst.

Eisenach was the first place on our road where we had an opportunity of prosecuting the object of our journey. We called there on Pastor Kuhn, a Member of the Consistory, who accompanied us to Mr. Schmasse, the Secretary of the Eisenach Bible Society. They presented us with copies of their last printed Report; from which it appears, that they had circulated during the year 455 Bibles and 113 New Testaments. Their income was 354 dollars: and their expenditure had been 350; so that they had been diligent, according to their means, in occupying their field of labour.

Sunday the 26th we passed at Wittenberg, a place which must be deeply interesting to every Protestant. We called on Dr. Heubner, one of the Pastors of the town, and a truly pious man. He occupies a very important situation, as Director of a Seminary for young men about to enter into Holy Orders in the Lutheran Church. Of these he has from 25 to 30 under his care, whom he instructs in the various duties of the pastoral office; and thus may Wittenberg again become the cradle of genuine piety in the north of Germany.

Moravians.—This little community, few in number, and poor in resources, support 185 missionaries in foreign lands, and number among the fruits of their labours, 40,000 converts from sin to holiness.

Wesleyan Methodists.—The number of members in the Wesleyan Methodist Societies, under the care of the British and Irish Conferences, is 294,730; of whom 237,239 are in Great Britain, 22,599 in Ireland, and 44,892 in Foreign Stations. Under the care of the American conferences there are 281,297. Total, in the world, 676,727. This is exclusive of regular travelling preachers, amounting to 2,706. The net increase of members during the last year, was 29,408—6,194 in Great Britain, less than 100 in Ireland, 1,995 in Foreign Stations, and the remainder, about 21,119, in the American Conferences.—The 84th Annual Conference was held in Manchester in July and August. More than 400 preachers were present.

CHINESE PRAYER BOOK.—On his return to Canton, Dr. Morrison addressed a letter to the committee of the British Prayer Book and Homily Society, of which the following is a part—

To assist the little flock who forsake the worship of idols, in their devotions addressed to the God of the Christians, I purpose, during the ensuing season, to translate all the Collects, Prayers, and Thanksgivings of the English Prayer-Book into Chinese. Should you think it right to contribute to the Printing of them, they will form a useful Christian Tract, or Prayer-Book, for the illumination and spiritual instruction of new converts. There are those around us who are half-convinced, and almost Christians. An increase of the means of instruction is highly important: China is agitated with insurrection and rebellion: perhaps the time to favour her with emancipation from idols and atheism is about to come.

In answer to this communication, the committee have authorized Dr. Morrison to print 2000 copies of the translation so proposed, at the Society's expense. *Epis. Watchman.*

TRINITY CHURCH, CLEAVELAND, OHIO.—From the Report of the Rev Mr. Freeman, published in the last Auburn Gospel Messenger, it appears, that of the whole amount collected during his late tour to the East, to aid the erection of the proposed church, "after deducting expenses, is $944 55—besides a folio and quarto Bible for the church and Lecture room, and a quarto Prayer-book, also two stoves, and a handsome donation in books, principally from individuals in Boston, towards the commencement of Parish and Sunday School libraries. When we add to the above amount, the *very liberal* donation of a distinguished Gentleman in Rochester, who in a late communication has given me liberty to draw on him for $100, the whole will be $1044,35 towards the building of our church.

After hearing Mr. Freeman's report, the Vestry unanimously adopted resolutions expressive of their gratitude to their eastern brethren, for the interest manifested in the prosperity of their infant Church, for their liberal contributions in its behalf, and for their kindness and attention to Mr. Freeman while engaged to the duties of his mission. They also pledged themselves not to remit their exertions, until, by the blessing of God, they have erected a house which shall be consecrated to his service.

JEREMY TAYLOR'S IDEA OF AN ATHEIST.

Who in the world is a verier fool, a more ignorant wretched person, than he that is an atheist? A man may better believe there is no such man as himself, and that he is not in being, than that there is no God, for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life, knows not that he is; and so it is every night with him when he sleeps: but none of these can happen to God; and if he knows it not he is a fool. Can any thing in this world be more foolish, than to think that all this rare fabric of heaven and earth can come by chance, when all the skill of art is not able to make an oyster? To see rare effects and no cause; an excellent government and no prince; a motion without an immoveable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning: these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the atheist: *the fool hath said in his heart there is no God:* that is his character. The thing framed says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did; saying that which is made, *is*, and that which made it, *is not*. But this folly is as infinite as hell, as much without light or bound as the *chaos* or the *primitive nothing*. But in this the devil never prevailed very far; his schools were always thin at these lectures. Some few people have been witty against God, that taught them to speak before they knew how to spell a syllable; but either they are monsters in their manners, or mad in their understandings, or ever find themselves confuted by a thunder or a plague, by danger or death.

The Young Men, and others, of the Northern Liberties, who are willing to assist in distributing the Bible to the destitute families therein, are requested to attend a meeting in the Commissioners' Hall, on Wednesday evening, 26th inst. at 7 o'clock.

December 22, 1827.

The Young Men, and others, of the city of Philadelphia, who are willing to assist in distributing the Bible among the destitute population of the city, are requested to attend a meeting on Thursday evening next, 27th inst. at 7 o'clock, in the Session Room, back of the Presbyterian Church, corner of Arch and Third Streets.

December 22, 1827.

FOURTH STREET ACADEMY.

THE REV. MR. WILTBANK respectfully informs his friends, and the public in general, that with a view of extending the benefits of his establishment, he has engaged as an assistant Mr. Thomas McKinley.

Through the aid of Mr. McKinley, Mr. Wiltbank intends, in addition to his instruction in the Latin and Greek languages, according to the most approved system, to comprise in his course the various branches of an English education; and that his pupils shall not only be prepared to enter any college, but so instructed in Reading, English Grammar, Writing, Arithmetic, Geography, Bookkeeping, and Mathematics, as shall enable them to enter to advantage upon any mechanical or mercantile pursuit.

Mr. W. is assured that he can teach all these branches to pupils of common capacity and of usual application, commencing at a proper time, before they shall arrive at the age of 15 years; so that parents, embracing this system of education, shall be enabled to offer to their sons that occupation of life to which their taste and talents are best adapted.

Such is the object in this course of instruction, and were it generally embraced, the usual expenses would be little increased, while it would elicit many young men from the obscure walks of life, of talents and virtue, adequate to dignify the first offices of Church and State.

As a specimen of the success with which Mr. W. has conducted this Academy, he refers to the Professors of the University, to whom he lately transferred a class, and respectfully invites the attendance of any enquirer at his public examination on Monday next, at 9 o'clock, A. M.

Pupils will be gratefully received, and carefully attended to at $10 50 per quarter, including pens and ink.

JAMES WILTBANK.

P. S. In reply to a late communication to the Professors of the University, Mr. W. was favoured with the following:

Resolved, That as the faculty are well acquainted with the talents, industry, and good character of Mr. McKinley, a late graduate at this College; his nomination, as tutor, meets with our entire approbation.

R. M. PATTERSON, Secretary.

Dec. 22—4t

Eastern District of Pennsylvania, to wit.

BE IT REMEMBERED, that on the eleventh day of December, in the fifty-second year of the Independence of the United States of America, A. D. 1827, Paul Beck, junior, Treasurer in trust, for the American Sunday School Union, of the said District, hath deposited in this office the Title of a book, the right whereof he claims as proprietor in the words following to wit:

"Sketches of Moravian Missions: containing the most interesting portions of the Missionary Labours of the United Brethren, among the Greenlanders, Esquimaux, North American Indians, and Hottentots. Revised by the Committee of publication of the American Sunday School Union."

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

IN THE PRESS.

AND (it is expected) will be published on Saturday, the 29th of December, *by William Stavely, No.* 99, *South Second street*, A Second Letter to the Right Rev. JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the Diocese of New York; by the Rev. BENJAMIN ALLEN, Rector of St. Paul's Church, Philadelphia. With an Appendix corroborating the statements in the First and Second Letters.

Dec. 22—tf

The First Letter to Bishop Hobart is for sale by John P. Haven, New York; Samuel Young, Baltimore; and James C. Dunn, Alexandria, D. C.

THE SECOND EDITION

OF *Living Manners, or the True Secrets of Happiness, by B. Allen*, is published and for sale by WM. BRYANT, No. 92, South Third Street, and WM. STAVELY, No 99, South Second Street, opposite the Coffee House; who both have for sale a variety of Christmas presents, such as Christian parents wish to bestow upon their children.

December 22—4t

POETRY.

From the New Monthly Magazine.

THE IMAGE IN LAVA.*

BY MRS. HEMANS.

Thou thing of years departed!
What ages have gone by,
Since here the mournful seal was set
By Love and Agony!

Temple and tower have moulder'd,
Empires from Earth have pass'd—
And woman's heart hath left a trace
Those glories to outlast!

And childhood's fragile image
Thus fearfully enshrined,
Survives the fond memorials rais'd
By conquerors of mankind!

Babe! wert thou calmly slumbering
Upon thy mother's breast,
When suddenly the fiery tomb
Shut round each gentle guest!

A strange dark fate o'ertook you,
Fair babe and loving heart!
One moment of a thousand pangs—
Yet better than to part!

Haply of that fond bosom
On ashes here impress'd,
Thou wert the only treasure, child!
Wherein a hope might rest.

Perchance all vainly lavish'd
Its other love had been,
And where it trusted, nought remain'd
But thorns whereon to lean!

Far better than to perish,
Thy form within its clasp,
Than live and lose thee, precious one!
From that impassion'd grasp!

Oh! I could pass all relics
Left by the pomps of old,
To gaze on this rude monument,
Cast in affection's mould!

Love, human love! what art thou?
Thy print upon the dust
Outlives the cities of renown,
Wherein the mighty trust!

Immortal, oh! immortal!
Thou art whose earthly glow
Hath given these ashes holiness—
It must, it *must* be so!

* The impression of a woman's form, with an infant clasped to her bosom, found at the first uncovering of Pompeii.

HONOUR.

(From the German of Albert Haller.)

Honour! thou well priz'd nothing! thee
The idol of antiquity,
Men worship now as heretofore:
Daughter of vanity—Fools' wish, a sound
Whose magic influence reigns around;
What is the merit we adore?

In young creation's golden times,
Thou wert the harbinger of crimes;
By the price of blood was taught;
By the thee caverns of the earth
Were op'd to aid destruction's birth,
And the sword's glittering blades were wrought.

From thee man caught ambition's thirst,
The deadly madness to be first;
For empire bartering his repose,
With fears o'erburthened, and the care
Of millions, a friendless life to wear—
Can sceptre's weigh such his as those?

For the Philadelphia Recorder.

MRS. MORELAND.

A MORAL TALE.

There are some who taste more deeply of the cup of adversity than their fellow beings, whose lives resemble a stormy ocean, the waves where of are ever turbid and ever restless, whose sky is scarcely ever cheered by the morning light, on the dazzling effulgence of meridian day.

Mrs. Caroline Moreland was much younger than her husband. Moreland was not the object of her choice. She had been pleased with a young man of slender fortune, who was striving to advance himself in the arduous profession of the law. His name was Montaigne. He had addressed her in odes, and she had replied in sapphics. But her parents disapproved of the young man, on account of the inferiority of his family and fortune. They preferred Moreland by reason of his large patrimonial estate, and the respectability of his connexions. His equipage and establishment were in the most fashionable style. His behaviour was studied and soft. Caroline's father had once been a merchant of considerable opulence, but had failed; and like many men of broken fortunes, he thought, alas! how vainly, of retrieving his affairs, by marrying his daughter to a wealthy man. In a commercial country, how many and how ramified are the projects which men in trade make to retrieve their losses—but too frequently they are not of that complexion, which can unblushingly stand the gaze of severity and scrutiny. Caroline struggled for a time with her feelings, but at length her sense of duty, her obedience to her parents, her desire of benefitting and meliorating their condition in life, and her native good sense, overcame an attachment formed when she was young, and which had not had sufficient time to intwine itself too strongly round her heart. She permitted Moreland to lead her to the altar. There are those who consider the state of matrimony as the paradise of Mohammed, as the fields of Elysium—as a landscape ever verdant, ever delightful, with no thorn, or thistle—with no precipice or crag—who resemble the marriage ceremony to the last page of a work of fiction, or to the last scene of a drama—when adventure, and trial, and suspense, and misfortune, are at an end, and a state of unruffled, and quiet, and unobtrusive bliss commences, and continues throughout life. But this is contradicted by stern experience. The matrimonial state, though blessed of heaven, is still one of probation; and when one of the parties possesses an irritability of temper, a malignancy of disposition; when his character is disfigured by any of the unamiable and unsocial vices; and the other of a delicacy of sentiment—a feminine sensibility—a heart that would rather break, than expose its wrongs to the world, the marriage life is a scene of vexation and sorrow. Caroline when a girl, had been inclined to sentimentality. Whether the possession of the softer sensibilities be a blessing or the contrary, whether it conduce to increase the felicity or misery of human life, is problematical. When the imaginative powers are indulged sparingly, in order to withdraw the mind from the stormy passions and trials of the world, with a view to soften and humanize; to influence us to sympathize, and feel more the sorrows of our fellow beings, and to give a sublime and heavenly direction to the soul—probably this use of them is not so exceptionable. But when the cultivation of them is made the main business of life, when a morbid temperament makes them its daily food—when the mind withdraws unnecessarily, and unseasonably from the active duties of life, and when a disposition to fretfulness and pusillanimous repining is superinduced, then is this exercise of them imprudent and sinful; and then ought every exertion, in dependence on the divine blessing, to be used to counteract this unhappy and depraved bent and disposition of the human mind. Mr. Moreland lived on his estate in a pleasant part of the country, not far from the metropolis. A church reared its modest spire not far from the mansion house. Its pulpit was filled for a short time by the Rev. Mr. Van Leven. The religious system and discipline of the Moreland family was extremely loose and latitudinary. I need not mention, for my readers will soon believe, that family prayer, that best promoter of domestic felicity, was neglected. The Bible was seldom read, and its precepts made but little impression on their hearts. Sometimes on a rainy Sunday, when the family could not make their appearance at church, Mrs. Moreland made one of the children read a chapter in Genesis, or the Book of Kings, or Ruth, or Esther, but dwelt more on the primary or natural, than the spiritual meaning of it. And when the family did attend church, there seemed to be very little good derived. They appeared to know more of the audience, than of the discourse; and they recollected the omission of a collect, or the addition of a supernumerary one, better than the omission of one of the express duties of the gospel, or the commission of a positive vice. But indeed it was difficult to remember the sermon. For Mr. Van Leven had most unfortunately framed his style on the model of Blair. It is wonderful, in the opinion of the author, that Blair's sermons had such an extensive circulation. They are devoid of the strength and energy of the early writers of his church and country, and in effect, are at variance with the very rules he prescribes in his lectures. Without *unction*, and without evangelical matter, they exhibit the unenlightened precepts and morality of a Seneca, or an Epictetus, attired in the harmonious periods of an Addison or a Johnson. Without prominent divisions, or any very striking truths, they glide along like the gentle zephyr over the waving fields of grain, and leave no trace, no deep indentations, by which their effects can be recognized. The Moreland family did not make religion their study, or their rule of life. They placed their hopes of future happiness in the world of spirits, on the mercy—the broad and unsought, and uncovenanted mercy of God. They formed no idea, no conception of the world, as an enemy of grace, and of the sinfulness of conformity with it. They had no idea of being saved by grace, of enjoying heaven as the mere gift of God, and of being justified by faith in the merits of our Lord and Saviour Jesus Christ. They had no perspicuous view of the necessity of being born again. Conversion was a doctrine, which they thought was only held by fanatics and enthusiasts, by the ignorant and the unknown, or by empty and superficial declaimers, who desired to attract notice and admiration. They supposed that persons, who had been baptized, and had led a correct and orderly life, needed no other conversion, and were sufficiently good to be presented before the bar of God. Fatal, fatal mistakes in religion! How many are thus sleeping the sleep of error—how many are thus lulled to delusive slumbers by the opiates of prejudice, heterodoxy and pride!

Moreland certainly was not cast in nature's happiest mould. He was irritable, selfish and proud. His wealth had given him a specious consequence in his own eyes; and having exacted implicit obedience from his servants and dependents, he was led to assume airs of haughtiness, and to expect attentions which did not become a worm of the dust, a mortal fast hasting to the house appointed for all—the common receptacle of all classes and ranks of men. How different the conduct of Moreland to his wife, before company, and in private! Before acquaintances, the utmost politeness, the most studied decorum—at table, compliments flattering almost to nauseousness: in private, disregard to her feelings, impatient of being contradicted by her, and the most overwhelming pride. There are a certain kind of people of a character assuredly not noble, not high-souled, or honourable, who are rather hardened, than soothed by mildness, by deference, and unreplying submission. Such was Moreland. The acquiescent and meek spirit of his wife inclined him to be more haughty, more severe, more overbearing and insulting. Probably had he a wife of a different spirit—one who in temper and actions bore some resemblance to the famed Xantippe of Athens, he might have been forced to relax in his moroseness and unknightly conduct. But the more she yielded to him, the more fierce and intractable did he become. Caroline's father, who had projected her marriage with the hope of finding a support in his declining circumstances in an opulent son-in-law, was completely disappointed. The selfish and morose Moreland dispised his father-in-law for the irretrievable condition of his finances, differed with him in loud and vituperative language; and suffered his old age to be harrassed by the duns of creditors who were daily growing more clamorous, and by the presentation of demands which he was daily becoming less capable of liquidating. Mr. and Mrs. Moreland had five children. But alas! the four eldest did not afford Caroline that comfort, which in her uneasy situation she looked for. They partook too much of the disposition of their father. The youngest, Sarah, resembled her mother in meekness and amenity of disposition. She was fond of reading, and became the favourite of her mother.

Mrs. M. never hinted to Sarah any of the injuries she received from her husband. Happy are they who, in their distresses and discomforts, have a friend into whose ear they can pour the sad tale of all their care. To be forced to keep our trials within the secret recess of our own breasts, to be forced to brood over our sorrows, and to render their weight still mose onerous by our own imaginary apprehensions, is one of the severest judgments of the Most High. The parable of Pythagoras is dark, but true; "Cor ne edito," "Consume not the heart." Certainly (says Lord Bacon) if a man would give it a hard phrase, those that want friends to open themselves unto, are cannibals of their own hearts. There is no man that imparteth his joys to his friend, but joyeth the more: so no man that imparteth his griefs to his friend, but grieveth the less. No receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession." But, alas! how rare are friendships at the present day! Where are the loves which once subsisted between a Jonathan and a David, between an Achilles and a Patrocles, between an Eneas and an Achates? Mrs. M. had no friend, no confidante, with whom to divide her griefs, and thus her load of misery was augmented.

The constitution of a female is marked with fragility. She is emphatically the "weaker vessel." The circle in which she moves, is narrow and circumscribed. Her faults, when she does err, are more observed and less speedily forgiven. She is destined for the domestic circle. Nature gives her not the power, and but seldom the inclination to roam over the weary plain, or unfurl the sail on the distant ocean. Man can fly from home-bred trouble to the busy street, the crowded forum, the animated senate,

"The plumed troops, the triumphs of the war,
The fire of valours, and the pride of triumph."

But when the privacies of the domestic circle are poisoned by the unkindness of a partner, woman cannot go abroad, and divest herself of her anxieties—she is forced to sit at home and ponder over her misfortunes—she spends the live-long night in brooding over her disappointments and her wrongs. Pitiable and dreary is her lot!

The Rev. Mr. Van Leven after a time quitted the parish-church, to which the Moreland family went, and was succeeded in his office by the Rev. Mr. Hammon. Unlike his predecessor, he framed his preaching on the model of the Holy Scriptures. The scriptures he read and the scriptures he prayed over. His sole ambition was to "preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "Being put in trust with the gospel, even so he spoke, not as pleasing men, but God, which trieth all hearts." He declared the truth as it is Jesus, and ere long he saw the pleasure of the Lord prospering in his land. Sarah Moreland was one of the first fruits of his ministry in his new parish. She was arrested by the power of God: and soon was enabled to taste that the Lord is gracious indeed, when believers think of the native obduracy of the heart, the excessive power of the world, the flesh, and Satan, and the difficulties attendant on a life of godliness; how ought they, when in the ark of safety, to bless their God for his grace and unmerited goodness.

To the believer, the experienced child of God, how appropriate, how dear, and how em-

"Jesus sought me when a stranger,
Wand'ring from the fold of God;
He to rescue me from danger,
Interpos'd his precious blood!

O! to grace how great a debtor,
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wand'ring heart to thee."

(To be continued.)

For the Philadelphia Recorder.

A Dialogue between Dr. D—— and an Old Churchman.

No. IX.

FAITH.

[Continued from the Recorder of Oct. 27.]

Doctor.—It is not strange, that men reject the gospel, when they find no heavenly comfort from it, and are told they must expect none here. Who will labour in a service, where he meets with constant drudgery, and no refreshment? Who can bear to be much in prayer, unless he finds divine communion in it, which is divine refreshment? And who will daily read the word of God, unless he finds it daily food? Take the food away, the spirit's application, and we soon grow weary of the Bible, and the spider weaves his web upon it. Nor is this the worst of all; for some, who live upon the altar, now begin like Eli's sons to kick at the sacrifice; and, in a mighty rage of zeal for the Father, would strip his dear Son of divinity, and trample on his blood.

Churchman.—Well, but Doctor, I am not yet satisfied, that Jesus Christ must work all our works in us, and be both author and finisher of salvation. What, can I not help make myself a christian? Is the government so wholly laid upon his shoulders, that he must do all? You know the old proverb, and proverbs are next to gospel. "Every tub must stand on its own bottom." I would not undervalue Jesus Christ, nor yet disparage myself.

Doctor.—Sir, your whole help is laid on him, who is mighty to save, and saves to the uttermost. He instructs you, by the similitude of a vine and its branches, that all the spiritual life and fruit of a believer is derived from him. Jesus Christ is both the root and stem of this vine: the visible stem may denote his human nature; and the invisible root, producing that stem, his divine nature; and believers are branches of this vine. Now, Sir, as all the branches of a vine receive their birth, growth, and nourishment, their wood, leaf and fruit, altogether from the vine; so all believers receive their birth, growth and nourishment, their life, faith and fruit, from Jesus altogether. And, Sir, if this similitude be good for any thing, it proves your will and power are good for nothing; good for nothing but to make a christian monkey, who will ape a true believer by his chattering; but his tail and tricks betray the monkey still.

A branch is nothing, and can do nothing, without the vine. If separated from the vine, it dies immediately. Believers too are nothing, and can do nothing, without Christ. He is their all in every thing; and if they could be separated from him, they would die a spiritual death directly.

Formerly, when I had asked help in prayer, instead of looking for that help, and relying on it, I strove to help myself, and stripped to fight my adversary. Many of these battles I have fought, but never gained any credit by them. My foe would drop his head sometimes by a blow I gave him, and seemed to be expiring, but revived presently, and grew as pert as ever. I found he valued not an arm of flesh, but made a very scornful puff at human will and might. Often when a fire broke out in my bosom, the water I threw on to quench it, only proved oil, and made it burn the faster. The flame of anger would continue in my breast, till its materials were consumed, or till another fire broke out. One wave of trouble passed off, because another rolled on, and took its place. One evil often drove another out, as lions drive out wolves; but in their turns, my bosom was a prey to every wild beast in the forest. Or if a quiet hour passed, it proved but a dead calm; my heart had no delight in God, a stranger yet to heavenly peace and joy.

At length, after years of fruitless struggling, I was shown the gospel method of obtaining rest, not by working, but believing. A strange and foolish way it seems to nature, and so it seemed to me; but it is a most effectual way, because it is the Lord's appointed way.

Jesus says, He that believeth, shall be saved. Paul declares, We, who have believed, do enter into rest. John affirms, This is the victory, that overcomes the world, even our faith. And Isaiah bore his testimony long before, that God would keep the man in perfect peace, whose mind was stayed on him.

I find my bosom is a troubled sea, and none can give it rest, but that God-man, who said to the wind, and waves, "be still," and they obeyed his voice. And when I stand before him, as his patients did of old, imploring and expecting help, his help is freely given. None ever trusted in him, and was confounded.

Fain we would grow notable by doing; it suits our legal spirit; but we can only grow valiant and successful by believing. When we take the work of salvation on ourselves, it rests on an arm of flesh, and a withered arm, which must fail; but when we wrestle by believing, the arm of Jesus is engaged to fight the battle; and he will and must bring victory, else his word and faithfulness would fail.

Means of grace are put into my hand, but the work is in the Lord's. Watching, praying and believing belong to me, and these I must be taught of God, or I shall never do them right; but all deliverance comes from Jesus Christ. And because he does the work, fights the battle, and brings victory, he is rightly called the Saviour. I must watch against the inroads of an enemy; and when he comes in fight, must wrestle well with prayer, and fight the fight of faith; but if I thrust my arm into the battle, Jesus will withdraw his own: he will be all or nothing. And if I lay my hand upon the ark to help hold it up as Uzza did, I shall be slain as Uzza was.

The crime of Uzza is but little understood; some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza which destroys every sinner, even unbelief. What slew his body, slays all the souls that perish. He could not trust the Lord wholly with his ark, but must have a meddling finger, called in the Bible margin, his rashness. Rash worm, indeed, to help God do his work! But thousands every where are guilty of this rashness and perish by it. Jesus Christ is jealous of his glory as Saviour. He will not share it with another; and whoso takes it from him, takes it at his peril.

The Saviour's word to an Israelite is, "Fear not, stand still and see the salvation of God. In quietness and confidence shall be your strength. Cast thy burden on the Lord, and he shall support thee. Look to me for salvation, all the ends of the earth. Call on me in time of trouble, I will deliver thee, and thou shalt glorify me."

A stranger to the life of faith, makes a snuffle at believing, and thinks no work so easy or so trifling. He wonders why much gentle business should be called the fight of faith; and why the chosen twelve should pray for faith, when every human brain might quickly furnish it.

For my own part, since first sensible of my unbelief, I have been praying fifteen years for faith, and praying with some earnestness, and am not yet possessed of more than half a grain. You smile, Sir, I perceive, at the smallness of the quantity; but you would not, if you knew its efficacy. Jesus, who knew it well, assures you that a single grain as small as a mustard seed, would remove a mountain; remove a mountain load of guilt from the conscience, a mountain lust from the heart, and any mountain load of trouble from the mind.

The gospel law is called the law of faith, and Jesus sends help according to our faith, and is obliged to send it; not through any merit which is found in faith, but by virtue of his promise, 'according to your faith, be it unto you."

This law of faith, or a whole reliance upon Christ for wisdom, righteousness, sanctification and redemption, is become an exploded doctrine; and human arms are called in to help the Saviour in his work. Salvation is no longer, as St. Paul declares, by grace through faith, but grace and nature jointly. And see, Sir, what has followed. Morality has lost its right foundation, and is sinking daily, because it rests on a human shoulder, which cannot bear the weight.

The gospel too, is become not only much neglected, but rejected and despised also, a certain consequence of the present modish doctrine. A mixed convenant of human might and heavenly help, will rest at last on human shoulders altogether.

For observe, preachers say, we must ourselves do something in salvation work, but cannot say how much. They do not mark the boundary of grace and nature, because they cannot tell what human wit and might may do; of course every man must make the boundary himself.

One thinks he can do much, another can do more, and a deist will do all. Why should he not? You have put him in the path and set his feet a going, and you must not be offended if he takes a step beyond you. Perhaps you can do with only Christ's shoe latchet, and he will cast the latchet too away. If your path be right, he may enlarge his step, just as he pleases; for you cannot mark the ground where he ought to stop.

Thus when the doctrines of human merit, or of human might, are preached, they must naturally, and will judicially end in deism, or a total rejection of the grace of Christ; because no limit can be fixed, where that human merit, or this human might, shall end. If Jesus Christ is not all in every thing, he will become a cypher.

Paul says, salvation is of faith, that it might be by grace; that is, we must be saved by faith alone in Christ, by a whole dependance upon him for every thing, otherwise salvation cannot be by grace, cannot be a mere matter of grace. If men retain some native will and power to save themselves, and exercise it properly, so far they are saved, not by dependance upon Jesus, but by a proper exercise of their own abilities. Adam was endowed with native will and power to save himself, and had he persevered in a right use of these powers, he would not have been saved by grace at all, but by works altogether. And if fallen man has yet some power to save himself, and makes a proper use thereof, so far he is saved by his own works; but then, say Paul, pray what becomes of grace? If you are truly saved by grace, it must be through faith alone. Your whole dependance must be fixed on Jesus, and your obligations rise entirely from him, else you are not saved by grace. What you can do for yourself, you need not be obliged to another for: no grace is wanted here.

And as salvation, in a covenant of grace, must be through faith alone; so that covenant supposes that we want such grace, for God will offer nothing needless, not even grace.

A fallen man has no more power than a fallen angel to sanctify his nature, or make atonement for sin. Man fell through pride, as angels did; and to humble man in his recovery, he must go clean out of himself for salvation. His whole dependance must be on the Saviour's blood for pardon, and on the Saviour's grace for holiness. Therefore, Jesus says, "Look to me and be saved."

But, Sir, a little recollection, how it fares with yourself and neighbours, would save a deal of talking on this matter. You are an aged man, and seem an honest man, and must have tried what human strength can do. Are your tongue and temper better bridled than they were some forty years ago? Can you love and feed an enemy much better? Can you deal your bread more freely to the hungry, and more cheerfully submit to sickness, pain, and worldly disappointments? Are you growing more humble, and more vile in your own eyes? Can you pray more frequently and fervently: and walk with God more closely, and find the comfort of his presence? Is the word of God more read, and read with sweeter savour? Can you keep a stricter watch upon your bosom, and find more power over bosom sins? Survey yourself all over; then call upon your neighbours and ask them all the same questions, and see what answers they will make. I believe you will find no great amendment, and no room to vaunt of human strength, but abundant room for self condemnation.

As for the tub you mentioned, it lost its bottom, Sir, above 5000 years ago; and it would be strange indeed, if it stood upon a bottom which it had none. Adam has unhooped all our vessels, and left us no foundation to rest upon but Jesus Christ. Adam fell, and ruined all his race.

Eastern District of Pennsylvania, to wit.

BE IT REMEMBERED, that on the twenty-second day of October, in the fifty-second year of the Independence of the United States of America, A. D. 1827, Paul Beck junior, Treasurer in trust for the American Sunday School Union of the said District, hath deposited in this office the Title of a book, the right whereof he claims as proprietor, in the words following, to wit.

"Election day, written for the American Sunday School Union.—"Righteousness exhorteth a nation." Proverbs iv. 34. Knowledge of the Lord. American Sunday School Union."

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

Eastern District of Pennsylvania, to wit.

BE IT REMEMBERED, that on the nineteenth day of October, in the fifty-second year of the Independence of the United States of America, A. D. 1827, Paul Beck Junior, Treasurer, in trust, for the American Sunday School Union, of the said District, hath deposited in this office the Title of a book, the right whereof he claims as proprietor in the words following, to wit.

"Scenes in Georgia, by Isabel Drysdale: written for the American Sunday School Union. 'The wilderness, and the solitary place, shall be glad for them, and the Desert shall rejoice and blossom as the Rose.'"

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the time therein mentioned," and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

Eastern District of Pennsylvania, to wit.

BE IT REMEMBERED, that on the twelfth day of October, in the fifty-second year of the Independence of the United States of America, A. D. 1827, Paul Beck, junior, Treasurer in trust, for the American Sunday School Union, of the said District, hath deposited in this office the Title of a book, the right whereof he claims as proprietor in the words following to wit.

"Natural History. Selected from the Youth's Friend. Knowledge of the Lord."

In conformity to the Act of the Congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned"—And also to the Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.